

The South African Outlook

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The South African Outlook

“God grant that we all of us may solemnly resolve henceforth so to plan and so to act, so to live and so to sacrifice, that our spirit of reality may become contagious among those to whom we go.”

Dr. John Mott, at the close of the
“Edinburgh 1910” conference.

* * * *

Another Jubilee.

It is fifty years since that great epoch-making World Missionary Conference held at Edinburgh in June, 1910, from which so many fructifying streams flowed out to the ends of the earth. On May 25th of this year a commemorative service of an ecumenical character was held in the Riverside Church in New York, at which the address was given by Bishop Lesslie Newbiggin, who, after years in South India, is General Secretary of the International Council. How different the prevailing situation in both the Church and the World after fifty such years as have elapsed since 1910, different because of immense intervening national and global events at that time hidden from the wisest and most imaginative, and different, also, because of the working out in all parts of the world of many of the impulses and resolves then generated.

The missionary task,” said Bishop Newbiggin, “is nevertheless fundamentally the same—to go forth outside the frontiers of Christendom to make Christ known among all the nations. The colossal task is still largely ahead of us. The meeting of the Gospel with the great non-Christian religions has hardly begun. There is no possible ground for any slackening of the foreign missionary concern.”

“Rejoicing in the existence of the younger churches” he emphasised, “and helping them in their tasks must

not become a substitute for missionary commitment. Inter-church relations are not a substitute for foreign missions. Global ecclesiastical introversion does not cease to be introversion by being global. It is necessary to say this rather sharply in order to separate a false from a true understanding of the new situation in which we are.”

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“Colossal Achievement and Tragic Failure.”

In this paradox one of our most distinguished social anthropologists has summed up for us the story of our social development in the fifty years since the Union was formed. We have seen no acuter or more valuable survey produced in connection with our national jubilee than the address by Professor Hansi Pollak of the University of Natal, which the South African Institute of Race Relations, to whom it was delivered, has published in booklet form. May it be widely circulated and studied with the attention it merits.

For one thing there is a great deal of useful information in it effectively presented. It reviews with zest the achievement side of the era, ascribing its success to a “virile and purposeful people.” (Less vitality and purposefulness would certainly never have prevailed over the drag of the *remskoens* among them.) But Dr. Pollak takes a very dim view of the “fragmentation” of our society and the “Five-stream” policy which has been superimposed in recent years on the notorious two-stream one which emerged almost as soon as the ink on the Act of Union was dry. Of the prospect facing us she writes :

“Human relations are rigidly confined within the strait-jacket of the past weighed down by myth, prejudice, and traditional fear. Ideals and beliefs of one section are forced on the whole community, differing traditions and values suppressed, violated, and regarded as ‘un-national.’ As individuals South Africans are warm-hearted, generous, sensitive and responsive to individual suffering, yet there are many who are impervious to individual and group indignities, humiliations, frustrations and sacrifices that contemporary policies impose on non-Whites. It is this moral corrosion, this ‘shrinking personality,’ this regimentation, that is the price exacted of all South Africans in the cause of separation.

“What does the present challenging moment demand of us? To those who cherish the ideals of national unity and human freedom and dignity it demands a new

faith in ourselves and in the cause we espouse. We can be no greater than our faith, no stronger than our convictions, no more compelling than our vision. The times require that we declare in clear, unmistakable terms that there are no substitutes in true democracy for equal opportunities to jobs, housing, health, welfare, education, and to equal protection for all people under the law.

" As practitioners in the field of human and race relations we must declare that the security of the nation lies not in Saracen tanks, mobile armies, arrests, banishments. Man's only sure and ultimate defence against destruction lies in learning to live—how to live with himself and how to live with his fellows."

* * * *

The debate is proceeding.

We have made reference in our last two numbers to the fact that Commerce and Industry alike have been stepping out into the political field, and we return to it because it seems to us to be the most significant thing that is happening in that sphere just now. The emphasis on the gravity of the present situation, which has been pressed on the attention of the Government, is continually being reinforced from various sources by some of the most responsible men of weight and acumen amongst us. They know what is going on and how our life is threatened. They are the first to be sensitive about the needs of South Africa in money and markets. With the growing strains on the country's finances and the increasingly serious losses to our industry—the figures are in millions already—as the "Boycott South Africa" call is intensified in many countries and spreading to others, so that it is really getting into its stride, the pressure is certain to grow rather than lessen. The markets of Africa, where our greatest opportunities should lie, are being closed to us, and that not one by one.

Thus far there is disappointingly little evidence that the seriousness of the representations made has been recognised. There was an airy message from the Prime Minister shortly before Parliament prorogued, which obviously did not appreciate the weight or speed with which disaster is approaching. More recently, a Deputy Minister of the Crown, whose platoon of portfolios might be expected to invest him with a wider appreciation of what is happening in the world around him, could do no more than suggest that South Africa's business men would be better employed in attending to their own concerns than in trying to interfere with the governing of the country. Distinctly naive! It is precisely because they are attending to their own concerns, that they find the evidence of approaching calamity to the country's affairs compelling them to make its causes, as they see

them, public. If the Deputy Minister had scolded them for not interfering earlier, he might have had a case, for our business world is probably over-reticent on public matters rather than inclined to interfere. But they know, if the Deputy Minister doesn't, that politics and economics are quite inseparable, and also that they have the real knowledge which most politicians lack. Indeed, it is undoubtedly a weakness in average South African parliaments that commerce and industry are so under-represented in contrast to farming and political organising or the law. "Perhaps" remarks one of our political commentators, "in the past it has been too easy to assume, that, whatever follies the politicians might be guilty of, the economic expansion would go on unchecked." True enough, perhaps, so long as their policies do not set out deliberately to run counter to the way of life that the country has evolved for itself over the centuries, or to the humane sentiments of the world around it.

So now the struggle is on, largely behind the scenes with Parliament in recess and a state of emergency prevailing. Commerce is not unnaturally piqued at being regarded as meddlers, and at the same time quite definitely feeling the draught in its own affairs. It cannot but continue its warnings or abandon all hope that they will never have any effect on the thinking which lies behind what it believes to be impractical and disastrous policies.

* * * *

Commissioners-General.

The Government has announced the appointment of five persons as Commissioners-General for the Bantu areas. These offices have been created to supersede the members of parliament who since 1937 have been elected as the direct representatives of the Native people, but whose seats were abolished by recent legislation. Coming soon after the Minister in charge of Native Administration had assured Parliament that the men to be appointed to these newly created posts would be selected for their expert knowledge of Native life and aspirations, there is a good deal of disappointment about some of these new officers who by no stretch of imagination would seem likely to qualify as against others who might be considered eligible, unless it were on the principle that in the realm of the blind the one-eyed man is king. Years ago the late Mr. Hofmeyr resigned from the government of the day as a protest against a somewhat similar appointment which had been made, and enhanced the esteem in which he was generally held by thus illuminating a page of our parliamentary story. Of the men now appointed to these new posts (which carry salaries higher than those of our Provincial Administrators) two have been Members of Parliament.

They resign their seats, of course, but some Africans are wondering what they are going to learn about these new 'chiefs' when they turn to Hansard and study the opinions they hold and have expressed in their speeches and interjections in the House.

* * * *

"Bread for the Multitude."

To many of the people who are really concerned about the advance of the Kingdom of God in the world the appearance of the Annual Report of the British and Foreign Bible Society comes as one of the events of the year. It is a great stimulus to faith to read the evidence of the enduring power of the written word of God amongst all the nations, as well as of the tireless and resourceful activities of the Society's organisers and agents. There are not a few preachers who count on the Report to provide them with up-to-date illustrations and anecdotes from life for their pulpit work.

The sectional Report of the Society's work in South Africa is more limited in scope, but is none the less heartening in quality. A little imagination applied to its bare figures, for instance, reveals something of the great work done and the devotion of all its servants. The total income for the year it reviews (1959) was £267,306, of which about half came from the sale of Scriptures. The total number of Bibles, Testaments, and Portions distributed amounted to 422,840, and fifty six percent of this was handled by the Johannesburg agency in forty nine separate languages. Approximately 38 per cent of the total was in Afrikaans, with Zulu (14%), English (11%), Xhosa (19%), and Sotho (9%) following.

The actual cost to the Society of the Scriptures sold or distributed was more than £64,000 above what was received from sales, but this amount, together with nearly £57,000 required for expenses of administration and distribution, was more than met by contributions, legacies, and rents. Thus it was possible to send a surplus of nearly £13,000 towards meeting the near £400,000 loss incurred by the Society as a whole on the Scriptures account alone.

Notable features of the South African 1959 story have been the launching of the "Million Gospels" and the "Bibles for Bantu Schools" schemes, along with a reduction in the price of the Scriptures to purchasers by an amount of £24,000. In such ways the effort to grapple more effectively with the special problems of South Africa is being stepped up. Christians of all persuasions are thus being challenged to stand behind the Society generously—for example on the scale achieved by one Western Province congregation of 1,000 members which contributed £924, or by the nineteen young children of a tiny school on an island in the

Orange River who raised £4 10s 0d. to meet the cost of distributing one Gospel a day for a year.

One story culled from this Report may serve to close our notice of it. It comes from Cape Town. "The man concerned is well-known at Bible House. His mother was a practising Roman Catholic while his father was a rank atheist. He grew up an aggressive opponent of Christianity. While attending Cape Town University he began to interest himself in the Afrikaans language as a way of advancing his career. In this connection he bought an Afrikaans Bible at the depot in Greenmarket Square with the intention of using it to improve his knowledge of the language. To the wonder of all who knew him the miracle of revival was accomplished....because that casually purchased 'Grammar Book' showed itself to be the Word of the living God. Nor was that all. In 1959, only two years following the lad's conversion, his father yielded his life to Christ after 35 years of militant atheism. A fortnight later, his mother, seeing the miracle of grace wrought in son and husband, followed them in the same complete surrender."

* * * *

Jubilee Stamps.

What a pity we have been so unsuccessful over our series of commemorative stamps, particularly with the dull, drab, imitative three-penny one, which will, presumably, be the most widely circulated of all. Not one of them seems to us to be really effective either in colouring or design. Once more we have to be content with being left far behind by many other countries. We understand that for years our artists have been trying to persuade the Post Office to invite competition for new designs but wholly without success. Perhaps the general disappointment this time, more especially with the threepenny one, will ensure something better next time.

* * * *

Sunday School Day.

"National Sunday School Day which is a special day in the Sunday School Calendar will be observed on Sunday, 28th August, next.

Free literature is available to aid in the observance of National Sunday School Day and this may be had on application to the General Secretary, S.A. National Sunday School Association, P.O. Box 17, Port Elizabeth.

The Association will also be very happy to furnish further particulars."

"The task of Christian unity is utterly central to the task of mission. The proper bearer of a universal Gospel is a universal fellowship.

Bishop Lesslie Newbiggin.

Constitution-Making for Democracy

An alternative to apartheid

D. V. Cowen

(Continued from the June number with acknowledgments to "Optima")

THE ALTERNATIVE

As I see it, the one and only hopeful alternative to *apartheid* is a policy whose goal—whether boldly formulated or naively disguised—is a non-racial democracy in which all men, irrespective of race, colour or creed, may enjoy the basic human freedoms and political and economic rights, in one integrated society. In advocating this alternative, I by no means exclude a policy of gradualism; that is to say, an interim period of development during which non-racial democracy would be progressively fostered. Moreover, I believe that Dr. Gikonyo Kiano, of Kenya, is right when he says that if White men would commit themselves genuinely and irrevocably to the ideals of non-racial democracy, then—subject to certain conditions to which I shall refer later—African nationalists would still willingly accept a policy of gradualism.²⁹ What should be put aside as both morally indefensible, and in any event opposed to the irresistible sweep of events, is any policy designed to buttress the White man as a permanently privileged minority group anywhere in Africa.

I am not disposed to waste time weighing the relative merits and propriety of the adjectives "non-racial," "multi-racial" or inter-racial" as the appropriate label for the kind of society which may be offered as an alternative to *apartheid*: whatever label is chosen—and I personally prefer non-racial democracy—if the alternative is a genuine one, it should, in declared principle, recognize no bar to social, economic, cultural, and political rights merely on the ground of colour.

Now it is precisely at this point that most White persons (including thousands of liberal-minded people who are deeply uneasy about *apartheid*) are likely to articulate the core of their fears in regard to such an alternative. What assurance, what security, they ask, is there against the risk that, given political power and authority, the Blacks will retaliate in kind and victimize the Whites. And if they have a taste for political theory they will pursue their fears by raising the more basic question whether the techniques of democracy are really suited to a mixed society where the majority are racially distinct from, and less experienced than, the minority. Was not the grant of the franchise to the negroes in the South after the American Civil War premature, they will ask? Did it not lead to the evil of "carpet-bagging;" and in the result were the negroes not worse off than if

wiser and more patient policies had prevailed in the era of reconstruction?³⁰

In part the answer to the argument about retaliation is that such fears were often expressed in the West Indies before the non-Whites took over; and that there they have proved groundless. In part, again, the answer is that the risk is inevitable, and that, in any event, in the world in which we live no assurance of complete security can be given:³¹ therefore let the White man by means of education, and a steady and generous concession of rights, minimize the risk now.

But experience has proved that, to the ordinary man, these are in practice incomplete answers to his fears of retaliation and victimization. And, when coupled with arguments about the premature implementation of democracy among inexperienced peoples, they present a really formidable obstacle. And so it is that many believe that if a start is to be made along the road towards non-racial democracy, it will be necessary and prudent to try to devise constitutional guarantees and minority protections.

Let it be said immediately that in my view there is room for hope along these lines. For though it is true—as Bryce pointed out—that no constitution can artificially create social unity and well-being if, in fact, the operative currents are flowing strongly in a different direction; and though the South African electorate has, for the time being, endorsed the policy of *apartheid*, it cannot be denied that the forces actually favouring the integration of the races in one South African society are strong and persistent.

There are, in the first place, the powerful incentives favouring untrammelled economic integration, under which the wastefulness of *apartheid* would disappear, and South Africa's economy could expand with unparalleled vigour. There is the even stronger argument

²⁹ *African Nationalism and the Problem of Minorities*, Colonial Times, Nairobi, August 21, 1958.

³⁰ The traditional, and probably still "orthodox," view of American historians is that the enfranchisement of the freed negroes led to corruption. See Dunning, *Reconstruction* (1907); Donald, *The Negro Freedman* (1952). For the contrary view, see Woodson, *The Negro in our History* (1947); Franklin, *From Slavery to Freedom* (1956).

³¹ A famous English judge once suggested that "certainty is the mother of repose and therefore the common law aims at certainty"—a proposition which evoked from a greater man (Mr. Justice O. W. Holmes) the more deeply perceptive remark that "certainty is an illusion, and repose is not the destiny of man."

that the Whites no less than the Blacks wish to remain and live peacefully in the homeland which they have mutually developed ; that a division of men into groups will work for the purposes of government provided that those excluded from a particular group, as well as those included within it, accept the division as sound ; but that a blunt-edged division into White and non-White is simply not acceptable to an overwhelming majority of non-Whites in Africa—and cannot long be peacefully maintained. Each year of *apartheid* brings additional burdens and frustrations, and makes the risk of eventual retaliation greater. In short, the implementation of *apartheid* carries with it its own inherent and grave dangers of economic impoverishment and social turmoil ; and fear of these may yet come to weigh as heavily as the fears which give life to *apartheid* itself.

These arguments, coupled with the spur of conscience, may still, I believe, tip the balance among White men in favour of a committal to non-racial democracy in an integrated society. At the same time it must be emphasized that such a committal would be sterile if, like the policy of *apartheid* itself, it rested only on the negative force of fear. What is needed is a positive willingness—whether flowing from enlightened self-interest or moral conviction—to make the committal, and to work towards the realization of the goal. But standing in the way of such a willingness are the fears of the risks of democracy to which I have already referred.

If, however, it were possible to disarm these fears by devising appropriate constitutional machinery, the strong forces favouring integration would be released to operate quietly and—I believe—irresistibly, and the road to non-racial democracy would be opened and made easier.

That it is possible to devise appropriate constitutional machinery I have little doubt ; but before discussing what I conceive to be its essential features it is necessary to sound certain notes of caution.

It is often said that—quite apart from the question of *what* a new constitution should contain—a major difficulty is to determine *how* a new constitution can be introduced. This difficulty, however, may easily be exaggerated. If a new constitution is to survive, it must admittedly rest on the expressed will and acceptance of the people who are to live under it ; but there are several possible procedures for eliciting the people's concurrence.

Perhaps the most effective procedure would be to summon a National Convention at which truly representative delegates of all races should be present to settle the terms of the constitution. So much, however, depends upon the circumstances in which *apartheid* comes to an end, that there would be little point at this

stage in canvassing fully the problem of procedure ; and it may suffice at present to say just two things in this regard. First, there is, in my opinion, no legal impediment in the way of an electoral policy to summon and empower, by Act of Parliament, a properly representative National Assembly. Secondly, I am satisfied that the procedural aspects of introducing a new constitution would not present any insuperable difficulties—provided always that the goal is desirable and clear enough. What really matters most at this stage is to give thought to the actual content and efficacy of a new constitution.

Certainly, in my view, one should not be deterred from working towards non-racial democracy and a new constitutional deal, by reason of the facts that the governing party in South Africa to-day is firmly committed in an opposite direction ; that South Africa already has a constitution ; and that both the constitution and the policy of *apartheid* which is being implemented under it, are felt to be satisfactory by the Government, and by a large proportion of the White electorate. There may, admittedly, be years to wait before the policy of *apartheid* breaks down or loses its appeal. Meanwhile, the alternative should be worked at, and widely discussed, so that as large as possible a body of informed public opinion on the subject may be ready to back it when the time comes.

But perhaps the main point that needs to be stressed here is that the problem of devising a workable and acceptable framework of government along the lines required is far more complicated than many enthusiasts have yet appreciated. It must be realized that the alternative to *apartheid* will demand courageous and clear thinking of a truly fundamental kind, not wishful thinking or blurred thinking ; and it will demand at least as much intensive and dedicated research as went into the production of the eighteen volumes of the Tomlinson Report.

Apart altogether from technical difficulties, which are of a high order, there is the cardinal point that if a new constitution is to be workable, it will not only have to disarm White fears and prejudices, but it will also have to be acceptable to the non-Whites. And, as I see it, if a new constitution is to be so acceptable, it will have progressively to conform to the criteria of a democratically organized society.³² It is, indeed, this latter requirement which is the most exacting ; and I feel it necessary to explain the nature of the difficulties involved before putting forward, in all humility, my views on constitutional reform for the Union of South Africa.

³² It is perhaps hardly necessary to emphasize the enormous prestige of democracy not only among the nations of the free world, but especially among politically aware Africans throughout the settler areas of the continent.

THE CHALLENGE AND DIFFICULTIES OF DEMOCRACY

The idea of democracy has two aspects to it: the substantive and the procedural. The former refers to the essential principles and ideals of democracy. The latter deals with the machinery whereby the basic principles may be implemented.

There is no fixed pattern for the procedural machinery of democracy: the question whether the legislature should be organized unicamerally or bicamerally; the relation between the executive and the legislature; the tenure and function of the judges; the use, if any, to be made of the federal principle; the organization of local government—all these are matters of machinery which and do vary among democracies. There is, in fact, room for great flexibility, subject always to one overriding consideration: if a democracy is to be genuine, it must use procedural machinery which is compatible with its substantive and underlying principles.

From the substantive point of view, the word democracy is currently used in two senses. It is used, in a wide and somewhat loose sense, to designate (a) a theory of the relationship between the individual and the politically organized society to which he belongs; and it is also used, more precisely, to describe (b) a method of government.³³

In the first sense—that is, as a theory of society—democracy asserts the worth and dignity and creative capacity of the individual by insisting that the chief aim or function of government is to ensure the maximum of individual self-development. This does not mean the isolation of individuals, nor does it mean anarchy; for a man can only be himself in society, and society cannot exist without rules and obligations. It does mean, however, that there is all the difference in the world between a state which lays down rules for the sake of encouraging the free life of its members, and a state which regiments its members for the sake of the state or its power.³⁴

Thus far democracy presents comparatively little difficulty for those who would find a just and workable solution for the problems of a multi-racial society. In-

deed, by explaining the term democracy in its wide sense, we really have done no more than describe the *function* of any good and humane government.³⁵ It is when we turn to democracy as a *method* of government, to be applied in a South African context, that the trouble starts.

As a method of government, democracy stands for the view that the just powers and authority of those who govern derive from, and should rest upon, the active consent of those who are governed.³⁶ And, as such, it is perhaps the least liable to abuse that man has yet devised. The democratic method of government is, however, more complex than might at first blush appear, and requires analysis. There is general agreement that it requires that, from time to time, the people be given the opportunity by the process of free election to control the government: in short, democratic government is reversible government.³⁷ Writers on democracy have, however, differed as to how this objective may best be achieved.

Several major questions are here involved, which fall into two groups: first, how shall the voice of the people be heard—the problem of the franchise: secondly, how shall group decisions be reached (are they to be reached by an ordinary majority vote, or in some other way), and are there any limits to the authority of such decisions—the problem of majority rule.

These are precisely the topics which present the biggest challenge to all who would offer a democratic alternative to *apartheid*; and in what follows we shall deal with each in turn, with special reference to the character of a multi-racial society.

³³ See, generally, A.D. Lindsay, *The Modern Democratic State*, 1943, pp. 230 sqq; Carl Becker, *Modern Democracy*, Yale University Press, 1941; Sidgwick, *The Elements of Politics*, 1897, pp. 615 sqq; Bassett, *Essentials of Parliamentary Democracy*, 1937, ch. 4.

³⁴ Lindsay, *I Believe in Democracy*, 1940, p. 13.
Bassett, *op.cit.*, p. 108.

³⁵ I agree with Sidgwick, *op.cit.*, pp. 609-10, that in the interest of clarity it would be better if the term democracy were not used in a wide sense as a synonym for the function of good government; but were confined to its narrow meaning of a particular method of government.

³⁶ Becker, *op.cit.*; Sidgwick, *op.cit.*, p. 610.
(To be continued)

African Contrasts

THE Africa that is emerging so swiftly in our day seems certain to be a cause of bewilderment even to those who have known it best. And since bewilderment is apt to be one of the most fruitful causes of hostility or impatience the general prospect is calling urgently for superhuman patience based always on the utmost effort to understand. If we are wise and if we are to be of any real use in the era of clamour and con-

fusion that is emerging, we must listen for the voices of those who are really qualified to be heard. Among the numbers who call for our attention these are perhaps not many; so few have the essential background or objectivity of outlook. The admirable work of the skilled and understanding anthropologist is helpful, but

only up to a point. It is those who are in it rather than those who are looking in from outside who will be best equipped to teach us.

These not very original reflections are prompted by a book recently to hand by one with exceptional claims to be accepted as an interpreter.

It is a book of great interest and charm, entirely worthy of its selection as a 'Book of the Month,' and more than likely to be a 'Book of the Year' to many who read it. Predominantly concerned with southern Africans, both in their homeland and in East Africa, it is, to one reader at any rate, a book which does more to adorn South Africa's Jubilee Year than any other that he has seen.

It would be easy to pile up adjectives in praise of it—'absorbing,' 'unique,' 'revealing,' 'important,' 'wonderfully alive,' 'sensitive,' 'tolerant,' 'objective,' 'revealing,' 'of unsurpassed artistry,' are only some of the many to be found in notices of the book. But there is an unforced charm and a luminous naturalness about it which make superlatives seem almost unbecoming. It is unlike anything we have, and for that reason alone, in these days of imitation and 'second-hand' stuff, it is most refreshing. Much of its charm is due to the fact that it is essentially a personal record, based on experiences at once specific and special, and recording quite naturally the writer's reactions and reflections in them. And Noni Jabavu, being what she is and with the unusual family heritage and preparation that have been hers behind her, would seem to be almost uniquely qualified to give us insight into the "African Contrasts" of which she tells and which form the sub-title of her book. There are not likely to be many who could hope to do it with such sincerity and skill.

Noni Jabavu emerges as the third generation to add lustre to her name. Her father, Dr. D. D. T. Jabavu, foundation professor at Fort Hare, was well known both in and outside of South Africa as perhaps the most distinguished African of his generation in the sub-continent. Her grand-father, John Tengo Jabavu, held a unique position amongst his people and also among leading Europeans such as Merriman, Schreiner, Rhodes, Rose-Innes, as founder and editor of the first Xhosa newspaper, *Imvo*, and unswerving champion of his people, as well as prime mover for the foundation of what eventually took form as the University College of Fort Hare. Her mother was the daughter of another distinguished African, the Rev. Elijah Makiwane, an outstanding figure among the ministers of the Presbyterian Church. After an early education at Lovedale she went at the age of fourteen in the care of English friends of her family, to continue her education at a 'Quaker' school in York. From there she went to the

Royal Academy of Music in London, where her studies were interrupted by the Second World War. During this she trained as a welder and worked on bomber engines. She married an English husband, Michael Cadbury Crosfield, a grandson of George Cadbury. She had been at school with him years before. Since her marriage she has travelled a good deal in various parts of the Sub-continent and has lived in Uganda for five years while her husband, who is a film-director, was establishing the Uganda Colonial Film Unit.

The book is not built round any particular plot; it is an account of her experience and reflections in two main episodes, the second arising out of the first. Her only brother, a medical student at the University of the Witwatersrand, was murdered by a gangster, and when she received a cable from her father with the news of this she flew out at once to South Africa and was able to reach the family home at Middledrift near Alice in time for the funeral. She is plunged back at once from her married home in London into the quiet, reflective life of the old home with its familiar traditions and *mores*. After some weeks it is felt that she should visit her sister in Uganda, where she was married to a highly educated man who she had met at Fort Hare when he studied under her father. This was regarded as a family duty which could not be omitted, so on her way home to London she went by air to Uganda. Four chapters are occupied with a most revealing account of the journey and her experiences in the course of it; but before she starts on it there is a quite charming interlude, a sort of vignette of the circumstances attendant on her father's second marriage. It is loving and, consequently, lovely.

Uganda is the scene of the second half of the book, and here, to a far greater degree than in her brother's death and funeral, she finds tragedy and bitter disappointment. Her high expectations of an exalted pattern of life to be found in a country where the land really belonged to the people were swiftly and completely shattered, and in her detailed account of what she found she is quite frank and pulls no punches. The contrast between the two African civilisations was so complete as to be impassable. This is no traveller's overhasty impression. Miss Jabavu spent some time in her sister's home and did her utmost to bring about a rehabilitation of her deteriorating marriage. She met all sorts of people, both then and later when she came back as the wife of a temporary Government servant. She went on a tour through other provinces with some African medical officers, and she tried consistently to find reasonable explanations before she formed her judgements. She was patient, she was resourceful, she drew upon all her rich store of old-fashioned Xhosa

courtesy and respect. But it was useless ; she could not find excuses for the backwardness, the filth, the drunkenness, the dilatoriness, the primitive amorality and superstition which enveloped all strata of the African society. The battle to save her sister's marriage was lost and when finally the divorce petition succeeded they returned together to the South African home and their father. What joy to be back in the land of their birth !

" What mattered at that moment . . . was the intense joy of being home again ; being where I knew what was what, whether in its crudest white-versus-black forms,

or its subtlest and most heartwarming manifestation of family and friends, language, familiar scenes, inspiring landscapes proclaiming our history ; where one was no longer an exile among people with whom one had no common ground.

" Heaven on earth that day, to tread the soil of my lovely, lovely homeland."

Here is a book ranking very high indeed in sincerity and in vivid writing. It is also a graceful, unconscious tribute to the richness of the writer's heritage.

Years of Expansion at Fort Hare (1920-1926)—2

IN South Africa in the 'teens' of the present century elementary science was included as a possible examination subject in secondary school courses, but there was little experimenting done then, and even now some schools are not too well equipped for it. Apart from the cost of the necessary apparatus, there was a scarcity of trained teachers, and there was the further difficulty of the organizing and conduct of practical examinations in such an extended territory. In spite of our limited resources and the expense of equipment, it seemed to us at Fort Hare that an attempt had to be made to get some reality into our teaching of elementary science. Though Biology would have presented us with fewer problems, we thought we ought to begin with the basic sciences of Physics and Chemistry, or with that combination of the two which went under the examination heading of Physical Science, and which was an alternative both to Physics and Chemistry. Before we were able to move into the first portion of Stewart Hall, sometime in 1920, the College was accommodated in one of the dwelling houses on the estate, the kitchen of which had been converted from the canteen of the Fort when that was in occupation of the military. This surely was the most appropriate room for experimental science, and so the long-abandoned canteen suffered one more of its many transformations and became the first science laboratory of the College ! When we published the first Calendar we included an architect's drawing of the College as we intended it to be, but we also inserted photographs of the premises we were then occupying, and as a special appeal *ad misericordiam*, a photograph of the interior of the 'lab,' with its rafters showing, a corner of a bench made to order by the Lovedale apprentices, and a few bits of glassware ostentatiously displayed on the shelves. When we planned Stewart Hall we allowed for two proper laboratories which the architect located on the second floor, but afterwards we had to bring these down to ground level owing to the difficulty of arranging for water and drainage at that time. So Physical Science

had to install itself in a much smaller room that had been intended, and there it had to remain, with annually increasing numbers, until Livingstone Hall was ready for occupation fifteen years later.

The Council had already decided to separate Mathematics and Science, and accordingly an advertisement was inserted in overseas as well as in local papers. There was little response from overseas in the after-war period, and of the home-born the successful candidate was a young student at Rhodes University College who was just completing his B.Sc. degree. His name was Clifford P. Dent, a student with a first-class record, a leader in the Student Christian Movement and a tough Rugby player. He had other qualifications too, which our experience was to teach us answered well in the type of work we were doing. His parents were Methodist missionaries with experience of circuits in various parts of the Union, who amidst the simplicities of rural pastoral work had raised a family three members of which were to give a lifetime of distinguished service to African education. It speaks well for the Bantu that the sons and daughters of missionaries who had grown up amongst their people were so often ready to carry on the work of their parents in another form, and assist in the task of developing an educated class from the first and second generations of those who had adopted the Christian way of life. These brought into their teaching not only the ideas and ideals of their own upbringing, but also a first-hand knowledge of the Bantu peoples, tongues and customs, which was by way of being a 'grace' added to their professional equipment. It may be taken as general principle, well demonstrated in our experience at Fort Hare, that success in teaching Bantu, or indeed those of another group than one's own, demands more than professional competence—some innate or acquired urge which may have religion for its inspiration, or, failing that, some social 'call' going far beyond any educational, economic or other material motive.

As Dent wished to spend a further year in study and this was something that suited the designs of the College, having made the appointment we agreed to make a further temporary one for a year, and so it was 1922 before Dent actually joined the staff with a first-class honours Master of Science degree in Chemistry.

Dent was denied the romance of the 'canteen' laboratory, but as the years went on and the numbers in the science department increased annually, he did excellent work in the original laboratory in Stewart Hall. In time, water and gas were laid on, the latter being imported in cylinders, but as the number of students increased the demands upon the laboratory accommodation again became urgent. Biology also was added to the syllabus and we were on the way to the institution of a B.Sc. degree. Before that became possible however these two groups had to be further divided, Physical Science being resolved into Physics and Chemistry, and Biology into Botany and Zoology, and separate lecturers appointed. So the courses for the B.Sc. degree were gradually taken up as demand grew, but it was not till 1935 that we were able to record the first two bachelors of Science, and by that time the number of Arts graduate had increased to 49.

In 1937 a separate Science Block was opened for the accommodation of Chemistry and Physics, and certain Medical Aid classes ; this was opened by the Hon. J. H. Hofmeyr, Minister of Union Education. In the planning of the Chemistry and Physics laboratories in this building, the lecturers, Dent and Davidson, had the advice of Professor Smeath Thomas, Master of Rhodes University College, who was to prove a very good friend to the College later. Within the limits of the expected demand, these laboratories were equipped with everything required for first-class work, and also made provision for post-graduate students. If the science side was slow in starting, once a beginning was made the applicants increased rapidly, and twenty years afterwards the accommodation was again proving inadequate. With the attraction of medical scholarships and the opening of Johannesburg Medical School to non-Europeans, the Chemistry department became the division with the largest number of students, and the lecturer in charge became Professor and had assistants added to his staff. The later years of Prof. Dent's long career of 34 years as lecturer, professor and principal, will demand notice at a stage subsequent to the period I have now reached, and at this point there are other aspects of his contribution to the College which call for mention.

And first of sport. The climate of South Africa calls people into the open air and the organization of school, college, and other sport demands much time and attention. Men and boys, women and girls, all earn public

commendation and press notice for their sports-records much oftener than for their scholastic achievements. What the European does other races copy, so in African schools and colleges all of cricket, soccer, rugby, tennis, basket ball, are usual, and athletic competitions are organised. In the earlier years Mr. Jabavu had exercised a presidential eye on what was then called the Sports Club and there were some keen sportsmen who among other services reclaimed portions of veld for sports fields. When Mr. Dent arrived he undertook a thorough reorganization of the sporting activities and a controlling body called the Athletic Union was set on foot which arranged programmes and allocated the available funds, mainly supplied by the Council, to the various clubs. This and the coaching of the various teams and the organization of an annual Athletic competition and sports-day was a fine service that Dent did the College, ably supplemented by others on the growing staff. One of his early student assistants was Alfred Ferreira, himself a fine sportsman and Victor Ludorum in successive years. In after years the organization of student societies became the duty of the Students Representative Council and the supervision of the staff became nominal.

Another development in sport in which Mr. Dent was greatly interested was the annual competition in Athletics which brought together five neighbouring institutions in the Ciskei : Fort Hare, Lovedale, Healdtown, St. Matthews and Fort Cox. During the period when he was Governor-General, the Earl of Clarendon presented a trophy for competition by these colleges. Every year in April a meeting is held at one or other of them, and this has become a notable social as well as a sporting occasion. To the rivalry in which the colleges indulge can be attributed an improvement in the records achieved over the years, and certainly many students have received at College a fine training in what sportsmanship means, and in the conduct of such meetings. In the shaping of this competition Mr. Dent had a significant share.

Another interest to which he gave time and energy was the Student Christian Movement. For many years he was the Fort Hare representative to the headquarters of the Movement at Stellenbosch and for long he was regularly elected President of the Fort Hare Branch. It was a fortunate thing for the students that one who was competent to give so much guidance in sport was also one who bore his full share in the Christian witness of the College, and that not only in the S.C.M. but in taking his share in the conduct of College Prayers and in the College Sunday evening service.

It is a comforting recollection at the end of one's day to have watched a young man take a decision to devote

himself to a good but none too popular work, settle down to it, marry with a likeminded and co-operative wife, rear a family, master his particular job, acquiring all the while interests that reach beyond it into the society around. One sees him accepting more and more responsibility for the tasks that lie to hand, and finally with

the confidence of the executive, the goodwill of his colleagues, and the approbation of the students he has trained, arriving while still in his prime, at the headship of the enterprise to which as a young man he devoted his career.

ALEXANDER KERR.

He Neither Feared nor Flattered any Flesh*

JOHN Knox has evoked from his detractors an antipathy as irrational as are the encomiums of his perfervid admirers. Paule Henry-Bordeaux, in her otherwise charming *Fantômes d'Ecosse*, echoes the familiar charge of fanaticism. Knox is *le terrible vieillard*, even *un fanatique à demi fou*. From his house, *comme un diable d'une boîte*, Knox préparait ses expéditions punitives, ses descentes à Holyrood, où son approche semait la terreur. Since these visits to Holyrood were at best at the summons of his Sovereign (Mary Queen of Scots) and at worst practically treason trials for Knox, the description is hardly fair.

On the other hand, blind admiration of Knox is expressed in the story, well known in Scotland, of the Edinburgh cabby who was asked by his fare, 'Who is John Knox?' The cabby, jamming on his brakes with Scottish Presbyterian decisiveness, fixed his passenger with a stare of horror. His voice hoarse with indignation, he asked: 'Man, do you never read your Bible?' The cabby was ill informed, yet even in his error he revealed something of the immense significance of Knox in the hearts of his compatriots. It is no exaggeration to say he became the Moses and Lincoln of the Scots, rolled into one. Of course, he has come in for his share, perhaps more than his fair share, of debunking. Scotland's prophet is an extremely controversial figure. Not without reason; for he represents a 'decision' in Scottish history—a political decision as well as a religious one. Politically, his plan was to save Scotland's independence by loosing her old alliance with Papist France and making friends with Scotland's traditional enemy and geographical neighbour, England.

Knox was a Scotsman by birth; but he was above all an internationalist. Had he lived in a later century he might have been called a good European. Of course he loved his native land, as any decent man must do; but he loved it so much he could afford to be an internationalist. Little is known of his early life. He was born in, or near, Haddington in the Lothians, 18 miles east of Edinburgh. He was probably at St. Andrews, Scotland's oldest university, and he studied for the priesthood, a qualification so necessary in his day that without it one could do little but till the soil or engage in trade. He was apparently a sort of ecclesiastical notary

and schoolmaster for some time before he comes into the full light of history. We have only a glimpse of him before 1545 when we find him supporting Wishart at the latter's missionary campaign for the Reformation cause. It is likely, however, that the ideas that brought Knox under Wishart's influence came to him slowly. Probably the germs of them were present in his mind from his early days at the University of St. Andrews.

When the castle fortress of the notorious Cardinal Beaton was captured by certain Scottish nobles sympathetic to the Reformation cause, and the Cardinal assassinated, Knox was invited to become chaplain to the besieged garrison within the castle. Some months later, when the castle eventually surrendered to the French, Knox, with others, was taken prisoner as a galley slave for 19 months. The hardships he endured in the galleys probably undermined his physical health for the rest of his life, and it is scarcely likely that they sweetened his temper. Knox knew there were things to be done that made sweetness of temper so trivial a virtue as to seem, in the circumstances, almost a vice. These hardships helped to consecrate him all the more surely to the task to which he already believed himself called by God.

Following his release from the French galleys, Knox spent five years in England, where he became a royal chaplain to the boy king, Edward VI. The English people were never, *on the whole*, deeply moved by the call to reform; still they were by no means unaffected by it. At any rate it so happened that, when Knox was available, England's rulers had a use for him. Knox knew he was being used. He declined the bishopric of Rochester. But he was glad to be the means of furthering the Reformation cause anywhere and to any extent, and in the course of furthering it in England he grew to love the land of his temporary adoption. In later years he gave both his sons to the ministry of the Church of England. To think of him, therefore, as a narrow-minded nationalistic fanatic is absurd. He was a faithful preacher of the Word throughout his ministry under Edward's brief reign, and he eventually left his mark on

*John Knox, by Geddes MacGregor Dès L (Sorbonne), D Phil., D.D. (Oxon); Minister of the Church of Scotland; Dean of the Graduate School of Religion and Professor of Theology in the University of Southern California.

the liturgy of the English Church, being largely responsible for the rubric that kneeling at the Eucharist according to the English form implies no adoration of the elements. The accession of Mary Tudor, who, under the influence of her Spanish husband, was a sworn enemy of the Reformed faith, made it impossible for him to remain in England alive. During the next six years Knox lived mostly on the continent of Europe, ministering to the English-speaking congregations at Frankfurt and, later, Geneva. His European sojourn was part of a long apprenticeship for his leading role in the Scottish Reformation. From Geneva Knox corresponded with his friends and sympathizers in Scotland. He even made visits to them. His work in Europe, like his work in England, should be considered as a unique preparation for his coming labours in Scotland. In Geneva he came, of course, under the influence of Calvin. It should not be forgotten, however, that, though this influence was determinative, and though Calvinism did become the dominant strain in Scottish Protestantism, there were others. Lollard influence had affected Scotland before Knox was born ; the form of Protestantism for which Patrick Hamilton, the first native Scottish martyr, was burned when Knox was only a boy was Lutheran ; and, if we must label the hero of Knox's early days, George Wishart, the label must be Zwinglian; Knox himself was a preacher, a leader of men rather than an original theologian, though among his writings is a treatise on predestination.

It was in Europe that Knox composed the famous pamphlet entitled *The First Blast of the Trumpet against the Monstrous Regiment of Women*. Today's distaste for the title displays not only ignorance of the historical background but a profound misunderstanding of Christianity. It is well known that 'monstrous' means *unnatural* and that 'regiment' means *rule* ; but it is too often forgotten that Christianity, alone among the great living religions of the world, has given woman a unique place. To the immense respect enjoyed by the Hebrew matron, Christianity added a reverence that even Judaism could not give. Whether as a mother or as a virgin a Christian woman was honoured for her womanhood, because all womanhood *as such* had been sanctified by the Incarnation. It was this that made woman sacramental ; it was for this that she was honoured. Knox had, in fact, good reason to dislike the specimens of female ruler he knew. The 16th century was seeing only too many of them. Mary Tudor was but one. Mary of Guise, mother of Mary Queen of Scots, was, as Regent of Scotland, the chief obstacle in the way of the Scottish Reformation. A woman could no more truly govern a kingdom than she could be a father, and when she tried she not only made herself

ridiculous but drew every sort of corruption and intrigue around the throne where a strong rule should have been. As a woman ruler was no woman, a woman's rule was no rule. Knox would have accounted the status of women in America and other western countries today as their degradation to the cheap and miserable lot that has always fallen to both men and women under a regime of pagan selfishness and greed. What he would have said of women ministers is best left to the imagination—unless your imagination is stronger than your fortitude.

The drama of Knox's career is highlighted in the five interviews he had with Mary Queen of Scots after the Reformed Church had been legally established in Scotland in 1560. The events that followed Knox's final arrival in Scotland in 1559 had come upon each other with great rapidity. There was a year of fighting. In spite of the help the Regent, Mary of Guise, got from France, and despite the fact, too, that Scotland was by no means yet completely converted to the Reformation way, the Reformation cause won. Within a comparatively short time, the Regent died ; the Treaty of Edinburgh was signed, marking a truce to the fighting ; Parliament met ; the supremacy of the Pope in Scotland was abolished by law ; and the chief hope of the Papists was demolished by the death of young Francis in 1560 as the result of an abscess in the ear—the ear, growled Knox, that never listened to the Word of God. The death of Francis left the Scottish throne to his widow, Mary Queen of Scots, then a girl of eighteen. Of Knox's five famous audiences with this tall, beautiful, glamorous, and very young queen, we have almost nothing but the testimony of his own *History*. No doubt he enhanced a little his victories in them and soft-pedalled hers. Yet probably not very much. They are extraordinarily convincing, and it is not merely their drama that makes them so. Mary was an able disputant ; but the very qualities she evinced reveal the weakness in the education of even a princess under the old order. She knew most of the old answers ; she could not cope with the use to which a reformer might put them. She knew the Bible as it came into the poetry of the Church's liturgy ; she could not handle it as could he whom she had summoned to her audience. And when she was forced to admit that Knox was 'oure sair' (too difficult) for her, but that her old instructors could answer him, were they available, she evoked the inevitable invitation : 'Madam, would to God that the learnedest papist in Europe, and he that ye would best believe, were present with your Grace to sustain the argument : and that ye would patiently abide to hear the matter reasoned to the end. For then I doubt not, Madam, but that ye should hear the vanity of the papistical religion and how small a ground it hath within the

Word of God.' Knox knew, however, that it was an invitation that would never be accepted: 'For the ignorant Papists cannot patiently reason, and learned and crafty Papists will never come into your audience, Madam, to have the ground of their religion searched out; they know that they are never able to sustain an argument, except fire and sword and their own laws be judges.'

All Europe was whispering about the very delicate question of Mary's second marriage. It was natural that she should resent Knox's concern over her plans. 'What have ye to do with my marriage?' she asked, adding the further, more waspish question that evoked the most famous retort of his life, 'Or what are ye within this common-wealth?' 'A subject born within the same, Madam,' was Knox's answer, whose significance is more likely to be lost on us than it was on Mary. Under the medieval theory of sovereignty promoted by the Bologna jurists, a theory that still influenced political thinking, the source of the prince's authority was the people, who only delegated their authority to him. The prince, according to John of Salisbury, is subject to *aequitas* (justice), under which stand both prince and thrall, and if the prince flagrantly abuses that which it is his business to uphold, the people may *lawfully* depose him. Knox had often harangued Mary in the name of the Kirk; now in the name of the people he was reminding her of the precarious source of her authority. Not only did it not matter that he was, as he put it, 'neither earl nor baron' within the kingdom; this was in a way his advantage.

There is no evidence to support the notion that Knox evinced what we should call kill-joy qualities. True, he inveighed against the 'fiddling and flinging' of the Court. But his objection was not to the fact that the courtiers were dancing; his objection was to what they were dancing about. You or I might protest against war profiteers who ride their Cadillacs over the bodies of a million dead heroes; it would not follow that we objected to Cadillacs. A man may like merry singing though he does not like it at his mother's funeral. Nor was Knox's taste for feminine finery exactly what it appears. He was against all affectation, all that betokens a neurotic anxiety to excel, whether in manners or dress. It was not that there was anything intrinsically wrong with finery, in the cloths of gold and targetting of pearl that were the coveted adornments of the day. But a Christian, whether man or woman, should be less enslaved to such vanities than are other people. A Christian woman should dress simply; she should be what is called in Scotland 'kenspeckle'—neat and tidy. Then she would not be wondering whether this or that fad of the moment were or were not disallowed by Scripture.

He is said to have been personally rather careful, in his later years, about his own dress—perhaps what we should call well groomed. At any rate, he had no inflexible rules for either sex about dress; but he certainly disliked *trivia* that could divert attention from the end of the Christian life, which is to glorify God, not man. Knox could compromise on what he considered unessentials. His eyes were on the one thing needful—the reformation of the Catholic Church. Let it be remembered that by his standards the Reformation has been everywhere relatively unsuccessful.

The house in the Netherbow, Edinburgh, that is now shown to visitors as John Knox's is the only pre-Reformation dwelling-house in the Scottish capital. Within it God's warrior died. To the little bedroom where he died came the greatest nobles of the land, including the Regent of Scotland, Morton. In his delirium the dying Knox murmured his desires for readings from the Scriptures. His friends read till sleep overtook him, a sleep broken by his mutterings: 'The Kirk!' 'The Kirk!' They let pass the usual time for prayers, lest they should disturb him. At last, however about 10:30, they whispered them softly as in the presence of death. When they had risen from their knees someone tiptoed to his bedside and asked gently whether he had heard anything. They expected no reply; but Knox slowly opened his eyes. 'Would to God you heard them as I did,' he replied. 'Praise God for the joyful sound!'

Within half an hour that Monday night, November 24th, 1572, his hand dropped to his side. He was dead. His body was carried two days later to the old churchyard of St. Giles, a churchyard over whose site now rises Parliament House. Over his graveside the Regent Morton uttered a characteristically laconic tribute: 'Here lies one who neither flattered nor feared any flesh.'

No doubt many who had suffered his rebukes and had hated him for them now mourned at the thought that they should never hear again the voice of the fearless prophet, denouncing unrighteousness.

For many years the only monument marking the approximate site of his grave has been a very little slab in Parliament Square set flush in the ground and bearing the letters, 'I.K. 1572.' In response to complaints that it was unseemly for cars to be parked over this miniature memorial to Scotland's greatest prophet, arrangements were made for a small kerb to be laid around it, at the sacrifice of two British-size parking places. One would like to fancy that, were Knox able to return to see this arrangement, he would sacrifice graciousness to candour by asking, with characteristic single-mindedness: 'Are there no more important reforms needed in the Church of God?—the Church that alone is His appointed instrument in this wicked world?'

Report of Conference of Presbyterian Church of Southern Africa

THERE was held in St. Columba's Church, Johannesburg, on 11th and 12th June, under the auspices of the Life and Work Committee of the Presbyterian Church of Southern Africa, a conference for European women of the Presbyterian Church. It was, so far as I know, the first conference of its kind to be called. Its theme was "The Future of Women's Work within the P.C.S.A." The conference was, of course, only exploratory, no decisions could be made, but views were freely expressed. The views, were those of the individual members, and did not necessarily represent the thinking of any larger group. Each congregation of the P.C.S.A. had been asked to send one or two women members to the conference, and it was anticipated at first that perhaps thirty women might attend. However, animated perhaps partly by curiosity, and partly too by that spirit of enthusiasm which so many women show in their Church's concerns, seventy-one women attended the conference and took part in its deliberations with intelligent interest. Members of the conference came from Bulawayo, Salisbury, Cape Town, Port Elizabeth, East London, Durban and many of the smaller towns, and of course Johannesburg and the Reef towns were well represented. Hospitality had been provided by members of St. Columba's, and ladies of the church supplied conference members with delightful meals during their two days stay.

The conference was organised around seven lectures, all given by Dr. Jack Dalziel, minister of St. Columba and convenor of the Life and Work committee. It was, quite evidently, due to Dr. Dalziel's energy and vision that this Conference had been called. Each lecture he gave was on some aspect of Women's Work in the church, and after each lecture members divided into groups of eight or nine, under a leader and together discussed some questions that had arisen from what they had just heard. The leaders then gave the conference the findings of their group, and Dr. Dalziel attempted to summarise them.

One of the early lectures had as its subject "The History of Women's Place within the Church" and two questions that were discussed after this lecture amongst others were: "Is the church becoming more and more a matriarchal society?" "Is this a good or a bad thing?" The next lecture was on the subject of "Women in the Eldership and the Ministry" and some of the questions which followed were "What is your group's views about Women and the Eldership?"

"How would men react to a woman elder?"

"What is your group's view on Women and the Ministry?"

"What of the demands of home and family?"

Another lecture dealt with the work of deaconesses, and one of the questions that followed on that was:

"Does your group regard the Order of Deaconesses as valuable for the church?"

There were other lectures and other questions but those I have mentioned high-lighted perhaps the thought of the Conference.

When the leaders came to report on their group's finding after the discussion on such questions as: "Is the church becoming more and more a matriarchal society?" "Is this a good or a bad thing?" there was a good deal of amusement. With wit and frankness one leader after the other put the women's point of view, and the only two men present looked quite crushed beneath the load of devastating feminine opinion. When the conference came to the discussion on women and the eldership, however, they were much more serious. Members had heard of the ban which at present existed in the Presbyterian Church which made women elders impossible, and most of the discussion ranged around the point as to whether or not this ban should be lifted. There was a marked unanimity of opinion on this subject. Leader after leader said that her group was in favour of the ban being removed, so that it would be possible for women to be elders. Mrs. Beauvais, President of the Woman's Association, who was one of the leaders, said frankly that her group's opinion was that not only was it time for women to be eligible for the eldership, but the time was long overdue. Yet there were some reservations. Dr. Dalziel in summing up said that the general opinion seemed to be, that any woman should be eligible for the eldership in the Presbyterian church, if God's call came to her, but that some members of the Conference seemed to hope that God would not call too many.

In regard to women in the ministry, opinion was very much divided. Some groups seemed to feel that the way should be left open for women to become ministers in our Church if a call to the ministry came to them from God; other groups felt that the claim of home and children made it impossible for women to become ministers. There was however a fairly strong general feeling that there might be a place for women assistant ministers, working in co-operation with a man minister. It was realized, of course, that both in connection with the thought of women elders and ministers there was a

good deal of prejudice. Prejudice, however, must not stand in the way of change or advance.

Dr. Dalziel spoke of the work of Deaconesses, whole-time paid workers, in Scotland. For the most part deaconesses there worked amongst women and girls in industrial areas. Afterwards the groups discussed the work of deaconesses and the possibility of using them in the Presbyterian Church in this country. There was doubt as to whether there would be a place for such deaconesses, mainly on account of the different social set-up in Southern Africa. However the groups felt that there was certainly a place for the training of African and Coloured workers.

Other questions of more general interest were discussed, and over and over again the conference members

expressed their gratitude to, and appreciation of, the Women's Association as the principal women's organisation of our church.

It now remains to be seen what Dr. Dalziel as convenor of the Life and Work Committee will make of the findings of the conference, and what the Assembly will decide about any recommendations he may make. Apart altogether from these considerations, the conference must surely be deemed successful because of its spirit of happy and stimulating fellowship. All who attended it must surely return to their churches with many new ideas on the subject of women's work in the church, and with renewed enthusiasm for the carrying out of that work.

Teaching of Apartheid Ideology not Repudiated

REPORT OF AN INTERVIEW WITH HIS HONOUR THE ADMINISTRATOR OF THE TRANSVAAL ON THE GUIDANCE SERVICE FOR HIGH SCHOOLS

From the Organising Secretary of the Christian Association Movement

AT an interview with His Honour the Administrator of the Transvaal on May 3rd, 1960, representatives of the Christian Council, the Christian Education Movement and various churches were told that some adjustments had been made to the Guidance syllabus, but little satisfaction was gained on the ideological aspects of the policy of the Administration.

It was pointed out to the Administrator that, at a departmental course for Guidance teachers, a motion was commended by the Head of the Guidance Service from the Chair to the effect that "no matter how important factors such as training and experience may be for the guidance-teachers, the most important still is that he/she be a person of Christian National outlook." In addition, indoctrination of a racial and political nature occurs in certain officially approved text books. No assurance was given in reply that C.N.E. is not the official policy. It was stated that the Administration interprets the terms "Christian" and "National" in the broadest sense. The F.A.C.S. interpretation of 1948 had never been accepted. No attempt had been made from head office to enforce the policy.

That C.N.E. is interpreted in the broadest sense is, however, contradicted by a directive still in the syllabus that, on the subject of race relations teachers are to present the "legal and traditional South African point of view," and instruct pupils on "how to promote this point of view." According to a memorandum presented to the Administrator, "'Legal' in the sphere of race relations inevitably refers to the controversial legislation enacted by the government and party in power in

pursuit of the policy of apartheid. While we concede that there is a South African point of view embodied in this legislation, we must insist that there are others, including a very strong South African tradition sincerely held by the churches and movements which we represent (based on sound Biblical theology), which is in conflict with the apartheid tradition. We take strong exception to the clear directive of the syllabus that this is the only South African tradition and maintain that no one tradition or point of view on race should be expounded, unless treated objectively alongside other points of view." The Administrator has agreed to look into this.

Satisfaction was obtained on two matters raised, viz. the control of the Guidance Service by the Head of the Service in such a way as to bypass the jurisdiction of the school principal, and the use of confidential information regarding pupils and their home background. The deputation was told that a circular had been sent to schools amending the syllabus so that that Guidance teachers are responsible to the school principal alone, departmental officials from outside the school only being empowered to advise, not control. The clause obliging Guidance teachers to divulge all information collected about pupils if asked to do so has been deleted. Only non-confidential information may be obtained, on request of the school principal.

Sursum Corda

A Sermon Preached by Miss M. M. Morrison in the Cambridge Presbyterian Church, East London.

Abide with us, for it is towards evening and the day is far spent. Luke 24: 29.

DURING the thirteen years that I have been in this country working with the African people I have heard many of them pray, and I have heard many of these eloquent talks that come so easily from them, in contrast often with the efforts that we Europeans have to make when we speak in public. And in these prayers and talks there are some words that I have heard over and over again, *Hlala nathi*, Abide with us—words from this story in St. Luke's gospel.

“Abide with us, for it is towards evening and the day is far spent.” These are words which the Africans love. And indeed the whole story about this couple, perhaps two men, but surely more probably a man and wife, who faced a night of despair and sorrow, and found a morning of reassurance and joy, this whole story has a fascination for the African Christian. It is a story which they love.

And perhaps one of the reasons that they love it is that the African Christian has always looked forward to evening, when for the women the day's work in the fields is done, and the cooking pot is on the fire; and the time for the quiet of evening prayers has come after the meal is over. Our early missionaries gave their African converts a simple pattern of life, and in some respects this was strictly adhered to, and one thing they were taught was the necessity for family worship in the evening. One of our older missionaries told me recently something of his work amongst the Africans forty to fifty years ago. He told me how he would go out amongst the kraals in the evening and sometimes as he came to the door of a hut he would hear the voice of the head of the house raised in prayer—for the minister, for those who were sick, for those who had left the home. Today too the rule is that in devout Christian homes family worship is held each evening. *Hlala nathi* is a prayer that has risen from the hearts and from the homes of countless African Christians.

But when they pray these words I do not think that it is simply the night that ends the day, of which they are thinking, but also the night that ends life. ‘Abide with us for it is towards evening and the day is far spent’ are words that are said by many aged African Christians as they face the thought of death. Because for them, as for many Europeans, the thought of death holds fear and awe, and because the Africans are a people for whom the world of spirits is very near, the thought of death is often with them. And this world of spirits which they know used to bring to them only fear and

terror; and one of the wonders of Christianity for the African is surely this, that it has given him release, sometimes only partial, often wholly, from this awful fear. A man I knew, a Scotsman and a member of our church, once said this to me. “The African has no great sense of sin, so we cannot say that Christianity has brought him a sense of release from the consequences of sin. “But what it has brought him,” this man said, “is a release from the fear that so surrounded and bound him.” In many cases this is true, death although recognised as ever near, has for the African Christian lost much of its terror.

Recently I met an old man, a retired African teacher, still active in the service of his church. I asked him how he was and he turned to me with a radiant smile and said “Just waiting for the day, waiting for the day.” Death held no terror for him. Christ's presence through life had given a tranquillity and peace of mind at eventide. “Abide with us for it is toward evening.”

Yes and have there not been times when we Europeans have said “Surely it is toward evening, and is not the day far spent” I am not a great student of South African history, and the story of the War of the Axe and of the Kaffir Wars has never taken the place in my heart held by Mary Queen of Scots or Bonnie Prince Charlie. But so far as I can understand it, at the time of Union, in the Cape here there was a hope that the liberal ideal which had been the traditional one at the Cape, might spread over the whole of the Union. But the day of such hopes has gone. For better or for worse a new spirit now holds sway. And those who hoped for the triumph of the old Cape spirit can say that day is “far gone.”

And surely too the day when the white man was trusted and respected by the black man has gone. We can read of a government official who says “the relations between black and white have never been so good as they are now in this country,” but with thousands of Africans in jail under present circumstances, this statement is difficult to understand. And for the first time out into the open comes the words of an African who says “We want nothing to do with the white man” Perhaps the sentiments of only a handful of his Friends, but ominous because they are expressing a feeling that is new in this country. Surely, in truth, the evening of old things has arrived, the old day is far spent.

Yet let us remember this. In this story of the walk to Emmaus these two disciples faced a night of darkness

and doubt and sorrow, Christ their beloved leader was dead, and there was no hope left in life. Yet the dawn brought them intense thankfulness and joy. For the risen Christ and all He stood for had been made known to them. And He had been revealed to them as they sat together at a meal and had broken bread and shared it. Christ became known to them in fellowship and sharing. In this country Christ can bring such a dawn of hope and joy. But perhaps it will only come too when men both black and white have courage and opportunity for the shared fellowship in all its fulness and the shared bread. And by that I am not thinking of the bread shared at holy communion, but of a fairer economic sharing in this country. Hunger and poverty can drive men mad.

These two disciples of whom we have read said "Abide with us, for it is towards evening and the day is far spent." And they said it without hope or joy. But in the morning with joy they said "He was known to us in the breaking of bread." Such a day of joy and reconciliation will come to us in this country too when we hear God's word for us, and obey. And surely such a word will mean the sitting in fellowship, the taking of bread, the breaking and the sharing. "Inasmuch as ye have done it unto one the least of these my followers ye have done it unto me."

(*Editors Note.*

Miss Morrison is a well known Missionary of the Church of Scotland working amongst African women in South Africa.)

New Books

The City of God and the Politics of Crisis, by Edgar H. Brookes : (Oxford Press : 111 pp. 10/6.)

This study of Dr. Brookes in search of a political philosophy adequate to our times of world-wide and domestic crises, is opportune in its appearance, and few there will be who will not acknowledge themselves enlightened and challenged by a careful reading of it. It bears the well-known marks of the author's style in its balanced approach to, and fair presentation of, his subject, as well as by its careful diction and plenitude of apposite quotation.

Basing upon the fifth-century writings of St. Augustine, who saw the disintegration of the Roman as we are witnessing that of the British Empire, Dr. Brookes seeks in the experience and records of that earlier time for clues that may be available to help us in that necessary re-orientation of inherited systems of ideas and principles which apparently confronts our generation.

Not that he expects us to derive from this study fixed rules of conduct or ready-made systems of political

philosophy, but, by contemplating the predicaments in which we find ourselves in the light of the history of church and state in the Mediterranean fifteen hundred years ago, he hopes that some things which belong to all times, and maybe also to eternity, will become clearer to many who are undoubtedly perplexed and are seeking a sure road through the bog of contemporary opinion.

Starting from the thesis that in our political and theological thinking we have separated the study of the State from the study of the Individual, and Man from God, he examines the consequences of such 'apartheid' as comes to light in these relationships, in the desire of conservative man for an undisturbed and comfortable existence, in the tendency of all institutions to ossify, and in the attitude of Christians to political duty, including the right of rebellion against, or of passive resistance to, unjust laws. The only final relaxation of these and other tensions of the human heart he finds to depend upon a deeper knowledge of God as revealed by Jesus Christ.

On all of these and similar topics readers will find much to ponder under the guidance of Dr. Brookes, who lays his wide reading under tribute for instruction, illustration and delight. Through his practical experience he is as competent as any to apply the theories of political philosophers and theologians to the points of urgent debate at present in the Union of South Africa, which by its racial legislation has attracted to itself the hostile attention of the whole world. His discussion of these topics might well form a basis for study groups in our universities, where the temptation too often is to be more radical than any radical has hitherto been. So far from imposing upon anyone's intellect or conscience in the debate, Dr. Brookes holds the scales so evenly between differing opinions or policies that an over-receptive mind might find itself confronted by the inability to choose between the alternatives considered, as for example between law and love in Chapter VI. Is it anything but an incomplete appreciation of all that is involved in our word 'love', such as the omission from it of any element of the idea of St. John in his first epistle where he says : "For this is the love of God, that we keep his commandments," that necessitates our attempting to decide the primacy between love and law ?

There is no simple rule of conduct to be extracted from this book, but it will assuredly be of very great help to any who are at the stage either of formulating a rule for themselves or of re-examining one which in the event has not proved so adequate for life as at first it gave promise of being.

A.K.

All political news and comment in this issue are contributed and written to express the views of the *South African Outlook* by O. B. Bull, Lovedale, C.P.